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Never again can humanity abandon this unconditionality of the moral law, unless it will abandon Christianity itself. We are required to obey the command entirely regardless of the results of obedience. For us Christians that is nothing else than remembering that the command is God's.

Another teaching of Kant's is quite worth remembering:

Man is by nature bad. . . . For a man to become morally good . . . cannot happen through a gradual reform, . . . but must be caused by a revolution in the disposition of the man, and he can become a new man only through a sort of regeneration, as if through a new creation and changing of the heart.

Dr. Schnederman takes issue with Kant, however, in his position that nothing is morally good which is not done out of reverence for the categorical imperative—the moral law itself—and that *inclination* to do good is rather a hindering than a helpful element. Agreeing more with Schiller in this respect, he says: "This is the first real triumph of the good, when it has become a second nature to a man;" and, quoting Schiller: "Christianity is the only æsthetic religion, even through its abolition of the law, or of the Kantian imperative, in the place of which it would put *free inclination*."

E. ALBERT COOK.

BIG TIMBER, MONT.

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#### RECENT LITERATURE IN THEOLOGY AND THE HISTORY OF DOCTRINE

It is the aim of Professor Kunze<sup>1</sup> to establish the essential deity of Christ as the basis of the credibility of his miracles, especially his birth and resurrection. The argument is as follows:

Christianity is the absolute religion and reposes on the absolute deity of its author. By "deity" is meant his eternal being, which in essence (*Wesen*) is one with God and distinct from man. The ground assigned for ascription of deity to Christ is that the Scriptures, particularly the New Testament, represent him as the object of prayer and adoration, and ascribe to him a manner of being compatible only with Godhead. This, however, is to be viewed as no mere external testimony to his deity (after the manner of the earlier apologists), nor as the predication of faith or a conclusion drawn from Christ's operation upon our experience (as is urged by modern theologians), but it follows from Christ's own expression of his consciousness. The self-designation, "Son of God," capitalizes his self-witness both in the synoptics and in John. Besides office or calling, this name

<sup>1</sup> *Die ewige Gottheit Jesu Christi*. Von J. Kunze. Leipzig: Dörffling & Francke, 1904. 86 pages. M. 2.

denotes personal being and nature; in other words, metaphysical unity with God the Father. His sonship did not come to be, nor can we trace a development of his consciousness of it. In it he stands with God and over against us. This is confirmed by his demands of faith, love, and fear from us, by his miracles which exhibit omnipotence and omniscience (as resident potencies whose activity is limited only by his own will), and by his love, and holiness. His human life is his own act. His conditionedness is simply the human form of his manifestation. From this point of view, the miracles of his birth and resurrection become, not only credible, but necessary, and here too we have the only explanation of his ineffable character. "With the deity of Christ stands or falls the absoluteness of Christianity."

From the standpoint of a sympathizer with the belief in Christ's deity, the author's treatment of the question is open to criticism. What is meant by the "absoluteness" of Christianity? Christianity is not a complete objective fact; it is a gradually unfolding life subjectively experienced, and human experience is never absolute. Also, to define the deity of Christ by falling back on the ancient metaphysical distinctions between a divine essence and a human essence is to make it an indefinable, unknowable something, instead of describing it in terms of the conscience and the heart; it is to contradict the Christian consciousness of unity with God, and to make of the incarnation a mechanical or unnatural union.

It is true that the ultimate ground of our belief in the deity of Christ is to be found in his consciousness, but *his consciousness as we find it interpreted by the faith of believers*; for we know his mind only as it is mediated to us by the New Testament writers. It is singular, too, that the attempt to prove that Jesus was conscious of possessing a divine essence distinct from a human essence, by reference to the expressions "Son of God" and "my Father," should overlook the fact that, in the synoptists at least, the correlative of "my Father" is "the Son of man" (Matt. 25:31, 34). The way to the faith in Christ as God is through the unity of his human consciousness with our own.

In Dr. Hastie's book<sup>2</sup> we have a bold and spirited survey of the Reformed faith by a master of its literature. Ecclesiastical conditions in Scotland have affected in a peculiar manner the author's form of statement. He frankly upholds the Establishment as normal to Scottish civil and religious life, and he regards the existence of a body like the United Free Church as an anomaly and the growth of voluntarism as an error—the

<sup>2</sup> *The Theology of the Reformed Church in its Fundamental Principles*. By the late William Hastie. Edinburgh: Clark; New York: Scribner, 1904. 283 pages. \$2.

result of an unfortunate lapse of the Kirk of Scotland from the spirit and standards of its early days.

Our interest in the work, however, does not lie in its relation to Scottish domestic affairs, but in its attempt at a restatement and vindication of the Reformed doctrine. Dr. Hastie holds Ritschlian, Anglican, and (Ana-) Baptist thinkers in no very high regard, and deprecates the influence of their ideas in Scotland. Ritschlianism is represented as founded upon antagonism to reason, as a "falling back on the old Socinian standpoint," as a denial of the natural religious capacity of man, as having a dualistic and mechanical view of the universe and of revelation, as possessed of "an almost ludicrously overdriven hatred of metaphysics and philosophy," and as "resolving religion generally into a form of mere subjective utilitarianism." The Church of England, with all "its proud pretensions and claims to catholicity," has been, "in the view of the historian, the narrowest, the most exclusive, and the most schismatic church in western Christendom." Its patristic learning is, "at the best, but poor schoolboy translation void of judgment." As for the Baptist influence, now so evident in Scotland in voluntaryism and the pressure toward disestablishment, it appears in the "clamor and pretensions of quasi-religious fanaticisms," dangerous to peace, and traceable to the "Anabaptists and the fanatical weavers and insurrectionary prophets of Zwickau." After a series of such contemptuous references to rival schools, we need not be surprised at finding nearly all that is of value in modern Christendom credited to the Reformed theology and the Reformed church.

The Reformed system is powerfully presented: This Reformed church arose within the historical development of the Christian church—hence the author does not seem to regard it as essentially alien to the Roman Catholic church, from which the reformers did not separate themselves, but were driven out—on the basis of a church-reforming principle which asserted itself in a protest against paganism in the Christian church. Accordingly, we have the doctrine of the true church as a visible existence "essentially grounded in an invisible church which had existed in the world from the beginning of all true religion and was coextensive with all true religion." This invisible church, the true kingdom of God, became historically visible in varying and developing forms of organized life, and of these the Reformed is the most catholic and divine, reposing upon a divinely renewed and enlightened self-consciousness. We may just remark, in passing, that this doctrine of the church seems to deny to Jesus Christ a creative place in relation to it.

Applied *ecclesiastically*, this principle produces an organization on the

broad lines advocated by such men as Zwingli, Cranmer, Bucer, and Knox, neither extreme ritualist nor anti-ritualist, having co-ordinate jurisdiction with the state, regarding the state as Christian, and as obligated to enforce Christian ideas. It were better to re-endow the Roman church than to fall back on free-churchism and secularization of the state. We may remark again that, if this be the reactionary position of reformed theology, then God be thanked that the spirit and love of personal liberty are steadily undermining state-churchism not only in Scotland, but even in Russia!

The Protestant (Reformed) principle on its *theological* side implies the "innate and inalienable knowledge of God." The Reformed theology has, therefore, as its basis "natural theology and rational theism," and its ruling conception is the sovereignty of God. This corresponds with the scientific conception of the universality of law, and, in truth, it is the same thing theologically expressed. Consequently, the Reformed world-view is "that the world, in all its parts and processes and stages and forms of life, is the outcarrying in time of one divine plan, conceived in the eternal reason of the Godhead, and realized by creative power and wisdom and love."

Hence the application of the principle on the *anthropological* side is seen in the religious development of the race. Dr. Hastie thinks that the federal theology, properly expounded, falls into line with this view, and that all that is of permanent value in Hegel's philosophy of religion is owing to his appropriation of the historical principle of the Reformed theology. The whole history of religion is comprised under the principle of absolute predestination—election and reprobation. But even Dr. Hastie, notwithstanding his denial that the universal love of God is the supreme truth in theology, has nevertheless come so far under the influence of this idea that he shrinks from the hard conclusion of the early reformers that reprobation involves an eternal and hopeless hell; for he concludes his work with this word of eternal hope as the latest message of the Reformed theology:

A deepened belief in the endless development of all created souls, till the absolute purpose of God shall be realized in an endlessly diversified spirit-world, reconciled, perfected, and unified in eternal harmony through spiritual communion with Christ around the throne of God.

This may be the modern theology of the Reformed church, but if we except the verbal harmony and the intolerance of dissent, it is far from the mind of the man to whom, above all others, this church owes its spirit and its form—John Calvin. Calvin, indeed, held to a natural knowledge of God apart from sin, but made use of it only as a scaffold for the erection

of a revealed theology as the supreme tribunal of thought, to which even natural theology was made subject. The system of religious certainty which Calvin aimed to build up, in opposition to the everlasting uncertainty in which the Roman church kept its votaries, rested upon an absolute revelation of the absolute will of an absolute God, and he distrusted subjective religion as a basis of doctrinal statement because of its defective and variable character. Dr. Hastie thinks to reinterpret Calvin through Schleiermacher, but his point of view differs from either. Calvin rested upon a definite communication of truth; Schleiermacher analyzed personal religious experience; but Dr. Hastie presents, as a framework on which to spin the web of theology, a speculative view of the universe which may be deduced from the principle of causality united with that of unity in multiplicity. Calvinism produced the offshoots of Socinianism, Unitarianism, and Deism. Dr. Hastie's theology is akin to pantheism. It is true, he prefers the term "panentheism;" but if the physical and moral worlds are but a unitary evolution of divine energy, and if theology be a theory of the place of religion in this evolution, then whatever there may be in God which is over and above the active potencies of the universe, it remains unknown to us, and must be ignored in theology; so that pantheism and panentheism become indistinguishable.

I confess there is something entrancing and awe-inspiring in the system under criticism, but, in my opinion, it denies to Jesus Christ his place at the heart of Christianity; it substitutes for him the Logos conception to which it gives his name; it fails to give a self-consistent account of our consciousness of sin; and it stands opposed to the priceless principle of individual worth and freedom.

GEORGE CROSS.

McMASTER UNIVERSITY,  
Toronto, Canada.

The author of this work<sup>3</sup> would substitute the philosophical, including the psychological, determination of the nature of Christianity for the merely historical. Consciousness of self, the *Ich*, is an immediate awareness, not a syllogistic conclusion, and as such is a "worth-feeling," and so moral. In fact, self-consciousness and conscience are the same. Freedom of the will he defines as freedom of choice, not absolute, but limited.

In his firm grasp of society as a whole, and distinction between religion and morality, which latter is brought to expression in no small degree by environment, the author is especially good, as also in his emphasis upon the

<sup>3</sup> *Selbstbewusstsein und Willensfreiheit*. Von Georg Graue. Berlin: Schwetschke, 1904. 189 pages. M. 3.20.

moral ideal ever hovering before the individual and beckoning him on, while God is his fellow-worker aiding to realize that ideal. He does not, however, use the conception of the universe as thoroughly intelligible. It is rather from the unknown that he gets warrant both for the *Ich* as a new creation outside the chain of cause and effect, and freedom of choice from the possibility of chance in the world.

On the whole, one can hardly avoid the conclusion that the author, not over-partisan, has made an honest attempt to harmonize the scientific and Christian views of the world. Though he recognizes this as a Sisyphus task, nevertheless he insists upon its worth, just as the struggling to realize the moral ideal has worth, though one be foredoomed not to succeed perfectly.

GREGORY D. WALCOTT.

BLACKBURN COLLEGE,  
Carlinville, Ill.

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#### SERMONS AND ADDRESSES, ANCIENT AND MODERN

Either the reading public has a larger appetite for books of sermons than one would naturally expect, or someone is losing money in the publishing business. When the fact is taken into consideration that ministers, as a rule, do not read sermons except those of two or three of their favorite preachers, the regularity and abundance which characterize the output of published sermons are not a little surprising.

Dr. Pattison's *History of Preaching*<sup>1</sup> covers all the Christian centuries and roots itself in the Jewish synagogue service. Beginning with Jesus and his apostles, he gives a pen-picture of all those who have most profoundly influenced the men of their times, religiously, by means of the spoken word. Such a task, accomplished in a single volume, must have its clearly defined limits, and there is ample evidence that the author has proceeded according to a carefully considered plan. Little space is given to biography, and no attempt has been made at detailed analysis. Seizing upon the more important qualities in each character studied, he presents these, and only these, as aids in the interpretation of the power and achievements of the lives under consideration. The result is a work, not only of value, but of compelling interest. It will be read by those whom the author evidently sought to reach and help, viz., preachers. It should be said that Dr. Pattison's charming style, evidenced not only by his books, but by his preaching, gives to this work a value which would have been lacking in

<sup>1</sup> *The History of Preaching*. By T. Harwood Pattison. Philadelphia: American Baptist Publication Society, 1904. 20 portraits. 406 pages. \$1.65, postpaid.